

The South African Outlook

SEPTEMBER 1, 1955.

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The South African Outlook

Experience keeps a dear school ; but fools will learn in no other, and scarce in that : for it is true that we may give advice, but we cannot give conduct.

Benjamin Franklin.

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A shadowed Month ; August, 1955.

During the month just ended the sorry scramble for seats in the gerrymandered Senate showed our public standards up in a dismal light. It has been a very sad business, the sort of thing about which a year or two ago we should have said quite confidently, "That can't happen here." But now many people are compelled to wonder very seriously whether it is really in the interests of Africa that an oft-vaunted White Civilisation, which can descend to such a level of selfish political immorality, should be preserved. It has only added to the depression to find that men who had been ministers of the Gospel were among the aspirants for an active part in a business so disreputable. In modern parlance, our public life seems to have "reached a new low." There is, perhaps, a glimmer of light in the undoubted fact that many amongst those who support the removal of the Coloured voters to a separate roll are disgusted by the course which has been followed. It is to be hoped that they will be open about their feelings and that, perhaps in this way, a compelling feeling of revulsion against a course so devious may emerge to lead eventually to a restoration of decent and honourable standards.

Europeans and Non-Europeans in Industry.

The Minister of Labour is a comparative novice, but what he needs to learn is coming his way as he moves about the country to familiarise himself with labour conditions. He is reported to have found the first visit which he paid to Port Elizabeth recently very illuminating. The report of the Wage Board had told him that in the last six years the proportion of Europeans to Non-Europeans employed in the motor assembly plants had fallen from 82% to 54%, and also that absenteeism and labour turnover were considerably higher among Europeans than Non-Europeans. Port Elizabeth is as good a place as any for studying this situation, and there he found these facts confirmed. He appeared to arrive there with the idea that Non-Europeans were pushing Europeans out of jobs, so that he took an early opportunity of urging European workers to report any employers who were replacing Europeans with non-Europeans. But it did not take him long to learn that there was not much point in this advice, since there were practically no employable Europeans to be found who were out of work, nor were there likely to be unless the factories were to reduce the numbers of their Non-European employees. He found also that, European labour being in very short supply, the less responsible Europeans became very casual and unreliable, so that many of them, as a leading industrialist complained, work for four or five days a week and when they have earned enough to live on they go off, and report the following week with some ridiculous excuse for staying away. This, presumably, was the inspiration for his remark at a public meeting that "there is no place for a White loafer."

The fact must be recognised that in many centres industry has far outgrown the supply of European labour available, that in its advance it has outrun the white population. Nonetheless the figures indicate that in fact the percentage of Non-Europeans drawn into industry has not increased as much as that of the Europeans. But the bottom of the barrel is being scraped, immigration has been too limited to help much, and yet development cannot be held up. "The time is coming when we shall have no option but to employ Non-European labour," said the Port Elizabeth industrialist quoted above, adding that his labour recruitment officer scoured the Eastern Province periodically, from Mossel Bay to East London, in search of European labour recruits, there being practically no

labour pool in the city. Economic factors are apt to be masterful and not easily gainsaid.

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A new Education Levy for urban Africans.

Having secured the approval of a docile majority in the Assembly to the pegging of the allocation from general revenue for African education, the Native Affairs Department is now looking round for the money needed for its growing programme and has decided to off-load the responsibility for the erection of urban Native schools on to the local authorities. New schools are to be a charge on housing schemes and made available to the Department of Bantu Education without charge, the cost, at a rate of £800 per classroom, being met by means of an addition of two shillings a month to the rental of all houses. This proposal has come under sharp criticism on the ground that it is discriminatory and wrong, in that it is a special levy on one section of the population, and that the poorest and least well able to carry it. To this the Department has replied in a lengthy statement which contains much that is true and perfectly well known and significant as to the background to its action, but which quite avoids the real issue. Its statement seems to us to be an imposing bubble which is easily pricked. It is enough to point out that in the Transvaal no European who earns less than £150 a year pays any direct taxation and certainly not any direct levy for education. The schooling of his children is paid for by the general taxpayer. The African, on the other hand, may earn little or nothing, yet he must pay poll-tax. Should his income be large enough he pays income tax. Now in addition he is to pay an amount which for the average urban African is not inconsiderable, whether he has children at school or not. The white children of poor homes get their schooling free; the black poor must pay for theirs. If that is not discrimination, what is? It is not a very convincing repudiation of the charge to say, as the Department does, that it is only extending to the towns for the sake of uniformity a practice which has prevailed in the past in the rural areas.

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The silent Protest.

The price of national honour, as of national liberty, is eternal vigilance. We believe that this is the fundamental conviction which has inspired the quiet and dignified protest of the "black sash" women. They are doing what they can to remind us all of this in view of their belief that the men in whose hands are the reins of government in South African have retreated from the standards of honour and good faith which they once approved. And so they are resolved to maintain their silent yet eloquent protest until such time as the reassembling of Parliament affords opportunity for the vocal expression of their

abhorrence of actions which supersede principle by policy and forget honour when it is found inconvenient.

The reactions of various cabinet ministers have been revealing. The tactics of the one who committed himself most unequivocally, and in all sincerity, in 1931 against precisely what he is a party to today, has been to avoid them, if possible, even to the extent of leaping over a wall. Another, who tried to evade them, only succeeded in emphasizing their presence. A third, with a wilful misconception of the depth and nature of the disgust they are registering, termed their action mere party propaganda. It was left to the Minister of Finance to fall into what many have felt to be a wholly un-Afrikaner breach of decent manners, dubbing the women "Weeping Winnies" and describing them as a lot of silly women being used for exhibitionist purposes. "I've inspected their shoes," he said on one occasion, with a pitiful attempt at facetiousness, "they're quite clean" eliciting from the *Star* the searing comment that "Unfortunately for his cause, Mr. Louw's weakness in this case drew attention to the sash women's strength, for not only are their shoes clean, but their consciences also."

These women persist with their inconvenient task, as they would not for any merely political end, because national honour is to them a thing beyond price, and because they are quite sure that when that is lost there is no sound foundation left for our life here together.

* * * *

The Tembeni Case.

When Mlonge Tembeni was found guilty in the magistrate's court at East London of stealing three sheep from his employer, and was sentenced to nine months imprisonment with compulsory labour, and was also ordered to pay a compensatory fine of over twenty pounds or serve a further two months, there was little in his case to differentiate it from hundreds of similar ones which occur in various parts of the country and which appear to arouse no special interest. But in a manner quite unpredictable something about his case, perhaps the entire frankness of the man in admitting the theft and in explaining why he did it, ("If your wife and children were starving you would do anything.") lit a fire of sympathy far and wide and elicited a considerable sum of money in gifts,—one hero even going so far as to sell his Rugby Test ticket and send the five pounds he got for it to the rapidly rising fund being raised for the family. It was just one of those things which happen sometimes rather unaccountably, while dozens of not dissimilar cases attract no attention at all.

It is not to be thought that there is the least desire in any of the sympathisers to minimise the seriousness of the crime committed, but it is clear that to not a few people the farmer's contract with this employee was a bad one. He was content to pay a man whom he put in charge of his

sheep and who had a wife and six children, including twin babies, one pound a month in cash plus a four gallon tin of mealies, (of which some had to be sold in order to procure food more suitable for the babies). When the wife had to be taken to hospital he charged him, quite illegally, ten shillings for doing so.

Now it is possibly true that some warm-hearted folk have over-indulged their sentiments a little in regard to Tembeni, who, after all, had not only made away with three sheep in the course of four or five weeks, but also admitted previous convictions. Nevertheless we cannot think that the present system, or lack of it in regard to farm wages for Non-Europeans, which permits exploitation of this sort, is to be regarded as tolerable, more particularly in a land which can wax so eloquent over the benefits of 'white' civilisation. For one thing it is hopelessly out-dated. Most farmers today have the sense and humanity to be far more generous, and such reap the reward of labour that is willing, steady and profitable. Moreover, the present-day shortage of labour is helping this process along. But there are still far too many who are lagging behind to the old, bad ideas, or are held to them by fear of their neighbours, and on their farms are found conditions almost indistinguishable from serfdom, from which escape is rendered difficult if not impossible by legislation which restricts migration or change of employment. An authoritative investigation into the whole question of the remuneration, in various forms, of farm employees is overdue. It should open the way for a new deal which will ensure that no farm labourer should be completely at the mercy of his employer, that he and his family should be assured of enough to eat, that his quarters should be at least as good as those provided for valuable stock, and that there should be a minimum net wage linked with an accepted valuation of the various extras provided in the form of land, grazing and other privileges. None of our many farming problems is more urgent.

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New Jobs for Africans on the Copper Mines in Northern Rhodesia.

In our April number reference was made to the labour situation on the Northern Rhodesia Copper Belt, and the hope was expressed that the long and costly strike of African miners recently ended would not prejudice the negotiations then proceeding between the managements and the European labour unions on the subject of opening up certain posts to Africans. It is good to learn that this hope has not been disappointed.

Two main groups of companies control these mines—the Rhodesian Anglo-American group and the Rhodesia Selection Trust. The former has now announced an agreement with the Northern Rhodesia European Mine-workers' Union which will result in the transference to

African workers of twenty four categories of jobs at present regarded as the preserve of the Europeans. A total of about six hundred jobs is said to be involved. This is the result of patient and unhurried negotiations throughout which the Company has set itself to carry the European employees with it, having confidence that they were prepared to cooperate in providing advancement for the African, since they realised that the interests of both black and white demanded it. Inevitably certain guarantees to the Union were involved, and these included a promise that alternative employment would be found for any European union member whose job passed to an African, under terms and conditions not less favourable than he would have enjoyed had no transfer taken place. Furthermore the R.A.A. group has agreed that it will not transfer any more jobs from Europeans to Africans without first seeking the agreement of its European employees—an undertaking very eloquent of tough bargaining on the part of the Union, but claimed by it as not unreasonable or obstructive in the light of the union members' repeated ballots in favour of African advancement.

To this point, however, the other big employing company, the Rhodesian Selection Trust, which controls two large mines, is unwilling to assent, and consequently it is not yet a party to the new agreement. It stands opposed to what it regarded as a one-sided compromise, unbecoming to the leading industry in a state which claims to be founded on a partnership between black and white. It is apparently resolute about this and prepared to face the possibility of a strike over the matter and the consequent loss of production, having committed itself, with a sincerity rarely met with in the world of big business, to the task of championing the national ideal. In November last it went so far as to give its European employees notice of its intention to terminate the labour agreement which upholds the colour bar, and, although it withdrew this later in view of the Union's ballot favouring African advancement in principle, it has said quite decidedly that there must be no limitation of the number of jobs to be transferred and no date set after which new negotiations will be necessary for any further advancements. At the moment the position is obscure; efforts are being made, with the blessing of the Prime Minister of the Federation and other prominent men, to persuade the Rhodesian Selection Trust to accept the policy of gradualness and fall into line with the settlement arrived at by its opposite number.

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The Christian armour will rust, except it be furbished and scoured with the oil of prayer. What the key is to the watch, that prayer is to our graces; it winds them up, and sets them agoing.

W. Gurnall.

The Bantu Education Department

THE FUTURE OF LOVEDALE

By Dr. R. H. W. Shepherd

FROM many parts of the country have come enquiries as to the future of Lovedale under the Bantu Education Act. These could not be answered, as negotiations between the Lovedale Governing Council (as representing the Church of Scotland) and the Department of Bantu Education were proceeding. While many details have yet to be arranged, it is now possible to state the main decisions arrived at, and approved by the Church in Scotland.

MISSIONARY ACTIVITIES

One paramount fact is that Lovedale is to be maintained as a strong centre of missionary activity. Its activities have always been much wider than the giving of education to young people. The ordained and other missionary agents have made a considerable contribution to the life and development of the African Church, not least since the foundation of the Bantu Presbyterian Church of South Africa, to which the Lovedale Congregation is attached. It was at Lovedale that the first General Assembly of this Church was held, and Lovedale missionaries have from time to time held its highest offices, such as Moderator, Senior Clerk and Treasurer of Assembly. It is the intention that effort on behalf of the Church, on the national and local levels, will be maintained and even extended.

From January next, the Rev. William Arnott, the present Principal of Blythwood Institution, will be Missionary-in-Charge at Lovedale, and he will minister to the spiritual needs of Presbyterian students and such others as are committed to his charge. Full advantage will be taken of the expressed wish of the Department of Bantu Education that the Church should intensify its efforts on behalf of the spiritual, character-building welfare of the students.

THE BIBLE SCHOOL

The Bible School, in which the Church of Scotland, the Methodist Church of South Africa, the Bantu Presbyterian Church, the Presbyterian Church of South Africa and the Congregational Union all co-operate, will continue all its activities. The year 1955 saw the Bible School with its full complement of thirty-one men taking the five months course, (February to June), while the Women's Course (August to November) is also well attended. The inter-church character of the School, as seen in the personnel of those attending and the membership of the controlling Board, is one of the most valuable features of an organisation which Lovedale counts among its most important activities.

THE LOVEDALE PRESS

Apart from the training of printing apprentices (at present only nine in number) the activities of the Lovedale Press are not directly connected with the Education Department, except that many books are produced for schools and three members of the Lovedale Staff, including the Director of the Press, are members of the Department's Xhosa Language Committee. The Press consists of the four sections: (1) Publications, (2) Printing and Book-binding, (3) Bookstore and (4) the monthly magazine, *The South African Outlook*. The work of all these sections it is hoped to increase, and with this in view the present writer, instead of giving part-time direction to the Press and the editorship of the *South African Outlook* as hitherto, will give full-time service. It is hoped to put the resources of the Press even more at the disposal of the Christian Council of South Africa, with increased emphasis on distinctively religious literature, while maintaining our contribution to the educational, medical and other fields.

THE HOSPITALS

Lovedale's pioneer work in hospitalization and nursing has been consolidated during the years, until now there are three hospitals within the grounds of the Institution. About 100 student nurses are regularly in training. The finances of the Hospitals are met by the Public Health Department of the Union and the Cape Provincial Council, but the ties with Lovedale Institution have been and remain close and vital. For many years the Principal of Lovedale has been Chairman of the Hospital Board—a Board which has three members appointed specially to represent the Institution. The Medical Superintendent, Matron and other members of staff are in full sympathy with the aims and ideals of Lovedale, so that there is every reason for confidence that an even greater spiritual contribution will be welcomed.

THE FARM

This will also remain a charge of Lovedale, and apart from the Education Department. The Farm has done most valuable work in providing milk for the patients in the Hospitals, not least for the patients suffering from tuberculosis, and also for the student boarders of the Institution.

MISCELLANEOUS

Various miscellaneous activities, including some notable bursary funds, the welfare of Staff not connected with the

Education Department, etc. etc. will still be the concern of the Missionary-in-charge and his helpers.

SCHOOLS AND HOSTELS

Lovedale Governing Council in recent months was faced with certain facts, such as that from the 1st of July, 1955 (later postponed till 31st December) the Church would have to give up the Training School altogether, or alternatively hand it over to the Education Department. We took the view that it was better to hand it over, and also the other schools and so not deprive the African people of the various forms of education at Lovedale.

In regard to the hostels, the Church was urged by the Department to retain the control of these. The Governing Council replied that it was prepared to do so, but on two conditions:

1. There should be a Governing Council and Principal for the Institution as a whole, set up to control both schools and hostels, so as to avoid divided control.
2. The Church should be guaranteed against financial loss on the hostels.

Both conditions the Education Department rejected.

The Governing Council therefore reluctantly decided that the hostels should go over to Government with the schools, and confirmation of this decision has been received from the Church in Scotland.

From 1st January next the schools and hostels of Lovedale will pass to Government. Buildings will be leased to the Education Department.

DEPARTMENTAL DECISIONS

Intimation has been received of the following decisions made by the Department for the future educational service of Lovedale.

Lovedale schools will be for men and boys only.

In the various schools, the following arrangements will be put into force.

High School. This School is to be continued, with classes from Forms I to V, but the classes will be for males only. The academic classes will be continued as before, but the commercial and technical sides will be strengthened.

Training School. This school will be for men only, offering the Primary Higher Teachers' course. Seventy new students (two classes) may be admitted in 1956.

The Practising School. This will go on as before, taking day-pupils of both sexes. It will be under the charge of the Principal of the Training School.

Industrial Schools. It is planned to extend Lovedale's industrial work, in addition to building, carpentry and printing, and to include other trades such as motor-mechanics, plumbing etc. Lovedale is likely to be the Ciskei centre of the Department's industrial training. Among its other activities Lovedale industrial centre will

probably produce school furniture and be the distributing centre for school requirements. Work-parties may radiate from Lovedale to assist in building schools and in municipal housing schemes throughout the Ciskei. It is planned to reduce industrial courses to four years, instead of the present five. The industrial boarders in Lovedale might eventually number two hundred. It is hoped that the present apprentices undergoing training in carpentry, building and printing will be able to finish the courses they have begun.

Hospital Schools. These will come under the regulations governing factory schools, and the Medical Superintendent will be manager.

GENERAL

Much detail has still to be worked out, not least in regard to enrolment and the staffing of the hostels and the administrative offices. Changes of staff affecting schools and hostels will be made by the Education Department, and will be based on an establishment determined by government regulations. Lovedale, however, is anxious to safeguard the interests of as many of the present staff as possible.

Matters affecting school and hostel arrangements for next year will now be largely in the hands of Mr. J. P. Benyon, the Principal Teacher of the High School.

DEPARTMENTAL APPRECIATION AND PLANS

In personally intimating many of the changes to the Executive of the Lovedale Governing Council, Mr. F. J. de Villiers, the Under-Secretary for Bantu Education, expressed appreciation of the work the missionaries at Lovedale had done during the past one hundred and thirty years, and the contribution they had made towards African education. The change of control was in no sense a vote of no confidence in the missionaries: it was just part of the Government's general policy to take charge of the whole of Bantu education. It was unfortunate that Institutions with such good records as Lovedale should be asked to stand aside. At the same time, it was only fair to add that Bantu Education was moving forward. In future when new urban locations were built, the Department was to insist on adequate school accommodation being provided. In existing townships such accommodation will be provided through loans for school buildings. It is the Department's intention to build one hundred and fifty schools in urban areas. In rural areas, instead of the people building their own church-school buildings, the Department will subsidize on a £ for £ basis and supply doors, windows and roofs.

Mr. de Villiers went on to say that the Department plans to open many more day schools, so as to bring the schools to the pupils, rather than to bring the pupils to the

schools through a boarding system. Teacher training schools which have hitherto existed only in Institutions with boarding facilities, will be opened in districts where they will be within walking distance of the pupils' homes. It is the intention to open fifty new centres for training

teachers; twelve of these are expected to be opened in January, 1956. The Department wishes to produce 2,500 women teachers each year. This cannot be done at existing centres.

Freedom and the Word of God

PRESIDENTIAL ADDRESS TO THE NATAL MISSIONARY CONFERENCE 1955

By the Rev. O. Sarndal

WE have again been privileged to meet for yet another session, the 74th, of the Natal Missionary Conference. We have wandered many paths since we met last year, some filled with sunlight and happiness, others going through deep darkness, perhaps even through the Valley of the shadow of death. We have collected various experiences which can benefit our work, also our deliberations here. May God bless us all and everything that is going to be said and deliberated upon and decided at this conference.

We have chosen at this conference to deal with "Christian Missions: their place and influence in our modern progressive age," and we have done so with the conviction that there are certain things happening not only in this country but on all mission fields of the world, which justify us to accept the view that we at present are going through a transition stage as far as Christian Mission Work is concerned. It is my intention to point out here certain phenomena that seem to indicate such a transition stage, and to analyse what resources there are for solving the problems arising therefrom.

A much loved word and concept of our days over the world is "freedom." Freedom is ultimately a child of Christianity. The preaching of the Gospel, of the freedom which is in our Saviour Jesus Christ, awakes within man a sense of being free from all bonds. So it was at the time of the first coming of the Gospel at the Advent of our Lord. Also outward signs of this promulgation of freedom manifested themselves, as for instance the gradual abolition of slavery. When the Gospel again after centuries of spiritual bondage broke through a hard wall of man-made prejudices at the time of the Reformation, there was again the concept of freedom that leapt to the forefront.

So has the Gospel again during this last century, and particularly in the last decades, become an awakening factor on the mission field in Africa and Asia. Both individuals and nations, races and tribes have wakened up to the realisation of the freedom that is in Jesus Christ, a sensation which has been so overwhelming that it has taken a firm grip of the very soul of peoples.

As Christian missionaries it is incumbent on us to analyse this freedom and lead it along the right furrows. Free-

dom is a vague term, as are most concepts when they are close to the heart. Wish so very often becomes father of the thought. A clear example of this is found in the uprising of the peasants in Germany at the time of Luther. They were groaning under an oppressive servitude, and had caught at Luther's words regarding Christian liberty, and believed that they there found justification for a rebellion of that kind.

Luther's words regarding liberty are well worth quoting also in the situation of today. He said in his writing "*On the Freedom of a Christian*": "A Christian is in Faith the freest Lord over everything and subject to none, but in Love a servant of everyone and subject to all." Freedom in the sense the Gospel takes it is not unilateral. It never stands in relationship to the subject only, it must reckon with an object, that is, my neighbours, the people among whom I live and dwell. Freedom is never a concept apart from other ideas, it exists always in a relationship and interaction with other ideas. Freedom is ultimately a liberty under responsibility. The freedom Christ preached is always coupled with responsibility. I can never enjoy freedom except with my neighbour, i.e. with other people. In other words, where freedom is taken by violence it harms neighbour and is therefore contrary to the spirit of the Gospel, and contrary to the Commandment of Love for neighbour: "Thou shalt love thy neighbour as thyself." Or as expressed in the Golden Rule: "And as ye would that men should do to you, do ye also to them likewise."

Secondly freedom in the sense of the Gospel is a spiritual freedom, in the first place. Salvation is primarily directed to the soul. Salvation tends to free the spirit of man from bondage in sin, to restore the broken fellowship with God, to bring man back to Communion with God and to a right attitude to his fellowman. To be given such freedom is granted all and everyone through the redeeming blood of the Saviour. Upon that ground of liberty, free spirit can grow in strength and maturity. This internal growth of the spirit does not depend on outward conditions. Many a time an enslaved spirit has developed in surroundings where the utmost freedom seemed to exist, and just as often, if not more frequently, free spirits have

developed in very adverse surroundings, under oppression and hardships. Such is the word of God: it goes right through outward hindrances, it pays no attention to them, it penetrates to the heart and soul, its ultimate objective. To the status of having such a free heart in all conditions of life we all are called, in success and in adversity, in light days and in dark. Ultimately there is no other freedom worthy of the name but to be free to serve God and neighbour. And such freedom is afoot wherever the word of God is truly preached. Such staunch hearts of spiritual freedom are today needed in all spheres of life; to such hearts can no adversity ever ultimately reach, because they are in Christ.

During the past two or three years there is one piece of legislation with regard to the Africans that sometimes has been referred to as an infringement of the concept of liberty. I mean the Bantu Education Act. During the year the transfer of most Aided Schools to the Government was effected, and went on the whole very smoothly. Already at this stage several leaders of church and mission-bodies, who before the act of transfer had certain misgivings about the Bantu Education Act in action, have stated that the Act will probably work much better than was at first expected. School Boards and Committees have been established in different areas, on which Africans, mainly ministers, pastors, evangelists, catechists, etc., have been placed to serve. New syllabuses have been worked out from which it is evident to most observers that they are not inferior to those that prevailed during the previous system. The double-session arrangement has been introduced to the benefit of the smaller children, of which now a greater number than before may be permitted to attend school. Even if this arrangement in the first years seems to somewhat curtail the subjects, this appears to be compensated for at a higher level. We may, as missionaries, regret that our influence in the school field has practically vanished, particularly as far as teachers' training is concerned. But on the other hand we have now both hands free to spread our spiritual message with a new and more powerful impetus. All the avenues are open and it is incumbent on us to use them.

As far as our spiritual message, (which must be in and through all that we do as missionaries), there is no change regarding its source and foundation. It is still the old, old Gospel, and yet so new, a Gospel which fits every time and era, every circumstance and condition, every nation and individual, inexhaustible, boundless, eternal. With the growth of secular education, the Bible has come into the danger zone. Strange views and thoughts about the Bible have lately reached the African peoples also, those peoples which from time immemorial were planted and grew up in a soil where belief in an ultimate authority was

an axiom, represented either in the king or the chief or certain rules and regulations for life.

Perhaps there is nothing that is so important in modern mission work as to emphasise the Scriptures, both in the form of an once-by-God-spoken word to mankind "at sundry times and in divers manners," as the Epistle to the Hebrews puts it, and in the form of an address, a challenge to the reader and listener in whatever condition and circumstance he may be. The word of God is a light and gives knowledge, where such was not before existing. But the word of God is also *kerygma*, i.e. a proclamation, an appeal, an address, a challenge, to which man must take up a position, in a response of agreement or otherwise. The Word of God is absolute and therefore different from all other books. It has got literary qualities, and at that very high ones, unsurpassed by any other book, but it cannot be compared with other books of a high literary quality. The Bible in its present form in the light of natural science appears not in all details to correspond with the latest scientific facts. But the Bible is no textbook in science, geography, zoology, or any similar subject, and should not be scrutinised as such. It is a book of the relationship between God and man. And we may rest assured that, were we ever to come back to the original text of the Bible in Hebrew and Greek in the first manuscripts that ever were written, we would find that very few discrepancies would exist in comparison with science. And what is more, the very facts behind the facts established by science, the very source and foundation of all that exists and will exist, the solid truth behind the often uncertain and vague statements of science, the principle of the universe and all it contains, is that not already there in a nucleus in the Bible? There is no need to push Apologetics or defence of the Bible in this gathering. But it is always heartening to be reminded of what unspeakable treasures we possess in the Bible. In this connection I cannot refrain from making the statement that several accounts of the Bible which by science in times gone by have been regarded as impossible, during the course of time are being verified in wonderful ways. Four years ago there appeared a book with the title *Worlds in Collision*, a very striking title with even more striking contents, a book which has not received the attention it deserves. In a very humble way, free from sensation of any kind, except the sensation that lies in the very subject itself, the author relates some of the most revolutionary occurrences in the celestial sphere that have ever taken place. Amongst these is one referred to in Joshua 10: 11 ff. How could stones be cast from heaven, how could the moon stand still in the firmament, science asks, and for long it has answered: "Impossible." Velikovsky, the author of this book, goes deep into the subject. His studies are both in Geography, Astronomy, History, Physics and the Bible, and he comes to the conclusion that

at the time concerned a large comet must have passed very near our planet and disrupted its movements. By comparisons with sources from other parts of the world, he concludes that it was the planet Venus which was thrown out of its orbit, and also smote the surface of our earth. Due to the collision the earth stopped, through the friction heat developed, solid layers were torn apart, mountains and even continents subsided or rose. A similar account is given also of the happenings at the Exodus of the Israelites with convincing explanations of the ten plagues of Egypt. For the Christian Faith such explanations are not necessary. To faith the Bible is true anyhow. But it gladdens the heart of the believer that the holy word of his God is also proved right in a natural way, where it deals with natural phenomena. Also this is part of the praise and testimony which the Lord has awakened on earth. The words of our Lord in Lk. 19 : 40 do here ring out with convincing power : " If these should hold their peace, the stones would immediately cry out."

Words are of two kinds : dead words and living words. Quantitatively the dead words prevail. How many dead, useless, unkind words are spoken in this world of ours ! But God's word is living, alive, life-giving.

In the prologue to the Gospel according to St. John we find why it is living : it was in the beginning with God, it was God, and then it took its abode in flesh through the incarnation of Jesus Christ. Through the *kyrygma*, the preaching of the word through ages and generations, the word is constantly working, converting, sanctifying in the power of the Holy Spirit. It is on this most holy word of the Scriptures and on the *kyrygma* based thereupon, we must in these days of Mission work concentrate our efforts, and it is our hope that the new translation of the Bible into Zulu which is on its way will be given grace to reach out to the heart of the Zulu people in this very difficult time.

While dealing with the Scriptures, let me go one step further. The Scriptures consist of two parts : the Law and the Gospel. During the course of time one of these elements has sometimes been emphasised at the expense of the other. Sometimes the Law has been stressed to such an extent that there has been very little room for the Gospel. Sometimes it has been the other way around. But the Bible is one unit. The Old and the New Testaments are simply component parts of that unit and they must both be permitted to play their part and allowed to reach fulfilment. Much modern theology represented by well known names has been proved, consciously or unconsciously, to favour a sharp dualism between the Law and the Gospel. Or else has one of the component parts, the Law, been disregarded as more or less non-existent and referred to the past times of the Old Testament, to which it belonged and with which it was said to end. By

some the concept of the Law was pushed aside in such a way, that natural man with his sin and condemnation was overlooked and the Divine Love, *Agape*, so to speak, carried man along the way of salvation without obstructions, and that spontaneous Divine Love was thought of as filling man, without meeting any obstruction by sin or nature, so that he would be equal with God in performing the deeds required by Divine Love. It is evident already on a very superficial scrutiny of this teaching that it does not harmonise with reality. There is no doubt that God's love is perfectly spontaneous and almighty. But at the same time there is a sad experience with man that sin is still there and surrounds him. As long as we live in this world of imperfection sin will be with us. God's love is always struggling with the power of sin. Gospel stands in a position of tension over against Law, a tension which will not be solved until we reach the beyond.

By others again, the concept of the Law has been displaced from its position before the Gospel to come after the Gospel. According to this trend of thought the Gospel, here equalled to the Word of God, has one of its tasks in spreading knowledge of God and the state of man. Before such knowledge is imparted, man can know nothing of the demands of the Law. Therefore the Law comes second. It is quite possible to agree here that the Word of God does give knowledge and enlightens man about what he as a Christian must do. But on the other hand, how can man seek salvation and long for the Saviour without having met the Law and found out that he needs a Saviour ? Here again we must stress that Law and Gospel go hand in hand, and that there is a continuous inter-action between them. It is a very promising sign that some scholars of late have found the position outlined above untenable. The Gospel must always appear against a background of the Law, Divine Grace appears against the background of a condemning law. There is no grace needed, where there is no sin ; there is no healing possible where there are no wounds. There is no restoration needed where there has been no falling away ; there is no salvation possible where there is nothing to be saved from.

How greatly this view of the Gospel is needed in the world today ! Sin is a concept that tends to disappear in the minds of men. Sometimes the existence of sin is denied outright. Often it is superficially regarded as shortcoming or insignificant inadvertencies in man's behaviour. To genuine Christian thought, as developed by St. Paul, however, sin penetrates the whole of the human being, is in everything that man does or thinks or says ; it is like a powerful poison that travels in the veins through the whole body. That is why Paul can compare sin with death as he so often does, particularly in the Epistle to the Romans. This is man's position under the Law. And it is in this situation that the forgiving, healing, life-giving Gospel is

offered to man. It is this tremendous experience of Forgiveness of Sins which started the Era of Reformation, and it is still the same experience which is changing man and can change the world.

It is our privilege as missionaries, as ambassadors of Christ, to offer the people among whom we work this unspeakable gift of the Forgiveness of Sins. In order to do that as fully as was intended by our Lord, there must in our *kerygma*, our preaching, be a clear picture of the terrible demands of the Law and the unspeakable gifts of the Gospel. A right relationship between Law and Gospel is essential for the word of God to spread abroad. In that

armour the Word of God is invincible.

And it is because we still have this precious word with us that we as missionaries can go forward with greatest confidence. So many signs of the time are of a most disheartening nature, not least in mission work. So many obstacles want to rob us of our joy and hope. But still we refuse to be disheartened, because the living Lord with the living word is still with us, and will so be, as He has promised: "And, lo, I am with you alway, even unto the end of the world."

May that be our unshakeable belief in times like these in whatever field of mission work we stand.

South African Missionary Institutions

TIGER KLOOF

(In 1953 theological and missionary students of four communions, and of Afrikaans, German and English-speaking traditions, in the Department of Divinity of Rhodes University, Grahamstown, prepared a series of essays on "Some South African Missionary Institutions." It was our privilege to receive a copy of the essays, and it is our purpose to print some of them in our columns. We acknowledge the permission given to us by Prof. N. H. G. Robinson, who has succeeded Prof. Horton Davies, under whom the essays were prepared. Editor, "South African Outlook.")

Tiger Kloof begins. On the 8th March, 1904 the property at Tiger Kloof was occupied by the London Missionary Society and the Native Institution came into being. Mr. W. C. Willoughby and his wife arrived, tents were pitched and the erection of buildings commenced. But this was not really the start of the work. The roots lie deep in the history of the London Missionary Society in Bechuanaland, so we should first see the extent of its influence in this part of the country.

L.M.S. Background. In 1813 the most northern mission station in South Africa was Griquatown, but in that year an attempt was made to push further into the unknown, and in 1818 a station was opened at "New Lattakoo" now known as Maroping, seven miles from Kuruman. Robert Moffat arrived there in 1821, and from then on Kuruman became more important as an advance base for further development.

The Chain of Stations to Rhodesia. At times the work showed promise, but did not fully come up to expectations, as disagreements between the tribes and between the Europeans often raised difficulties. There was even jealousy between Griquatown and Kuruman. Yet despite this eyes were continually being turned North, and soon a series of stations was occupied stretching up into Rhodesia, such as Blackhouse (now Douglas), Likhatlong

(on the Vaal), Molepolole, Shoshong, Palapye, Hope Fountain (South of Bulawayo), Inyati (North of Bulawayo) and Linyati on the Zambesi. Moffat and Livingstone were eager for the established stations to be left to carry on on their own and for new stations to be established further inland. But Dr. John Philip in the Cape Province did not agree with them, having a "tug-of-war" with Moffat, so that when he died in 1850 Moffat strengthened his attempts to push further. In 1853 the missionaries were asked by means of a circular, "whether in their opinion the various stations now be left to themselves." The answer was generally affirmative, it being in accord with the principles of the L.M.S. to allow people to develop as they felt fit and not to force any Church order on them. Some stations were, however, not able to stand on their own, many not gaining converts for years.

Training for evangelists required. To further this idea the "Moffat Institution" was started at Shoshong in 1873 for training evangelists. It was believed that they would be more acceptable to their people than Europeans, and they would be able to speak in the vernacular and with the correct idioms. In 1876 a move was made to Kuruman. In 1831 a printing press had been set up at Kuruman, and this helped in the education of the tribes and in spreading abroad translations of the scriptures.

Tiger Kloof site chosen. By 1895 the railway had reached Mafeking, but it passed about 100 miles from Kuruman, which made it difficult for the Moffat Institution to cater for all the Bechuanaland tribes. The number of students up to the end of the century had always remained low, so it was decided to find a more accessible property. The Boer War delayed the start of the new project, but eventually in 1904 the Rev. W. C. Willoughby moved from Serowe to start the new institution at Tiger Kloof, on the railway line seven miles south of Vryburg.

Aims of the Scheme. Four points were aimed at in this scheme :

1. The equipment of an African ministry for an African Church. This was in order to continue the ideas of Moffat, to produce leaders from the people themselves.

2. The training of African school-masters and mistresses for African schools. Firstly it is necessary to educate in order to enable the Bible to be read and messages to be passed on. But it is not possible to stop here: the people who have a little education want some more. Where do they turn for more if it is not provided by the missions? In addition education alone is not sufficient to uplift the primitive peoples, a Christian education must be provided. We find now-a-days a lack of Christian ideals in the European schools, and thus we find many reasons for bemoaning the loss of courtesy and politeness that we feel is due from children. The formation of character is much more important than simply giving knowledge.

3. The education of the sons and daughters of the comparatively high-born and wealthy Natives. Those with influence in the tribes were the ones appealed to in the starting of new mission work. Where the leaders are sympathetic the whole tribe tends to follow the example set. They also set the example in other ways and eventually the public opinion of the Africans as a whole. If this is Christian in outlook then the work of the missionary is simplified and assisted.

4. The training of Native craftsmen, and the teaching of skilled work to Native women. European civilisation cannot be kept from them and so they must be helped to understand that mode of life and how to live in those surroundings. There will be a firm foundation of Christian training as well. The tribal sanctions will have to be broken down and the examples of so many Europeans in the towns are not Christian, so there is less inducement to live right. But the skilled worker is respected and listened to by the crowd. The right skilled worker must be produced.

Start with the Lower Standards of Education. As a result of these aims the Institution developed on certain set lines. The Boys' School was first to be built, in September 1905, the foundation stone being laid by the Governor of the Cape Colony. Much of the building was done by the apprentices themselves as part of the training, so that masonry and carpentry were among the first trades taught. The general education was very low, so that although the average age was about twenty years they were still in low standards. This also affected the number of teachers in training, very few attaining a high enough standard to enable them to continue.

Training for the Ministry starts. In May 1908 the Bible School was started, standard three being required. Four students were admitted in 1908 and three more in 1909.

So the training of a ministry at the new Institution was commenced.

Development continues. 1910 began with seven in the Theological Department, four in the Normal, fifteen in the Scholastic, thirty-one in the Industrial, and six in the General Service. The General Service Department was started to enable a few to attend school although they could not pay the fees. Some such seekers after knowledge have been used to carry out essential work in the Institution. The students at this time were all male but thoughts turned towards making provision for girls.

Under a New Principal. In 1914 Willoughby retired, and in his place Rev. A. J. Haile was appointed principal in September 1914. The same year a start was made on buildings for the Girls' School, and in 1916 this was opened. Consequently the scope of work widened. Domestic science of a simple character was taught as well as the subjects of the primary school. Spinning and weaving have subsequently been added to the syllabus.

Finance. Since then the work has developed. Finance was often a problem. The Arthington Fund was instrumental in starting the work, and for its continuing for several years, but other sources of income were necessary. School fees came to about a quarter of the requirements. In 1920 the Cape Education Department decided to give greatly increased grants to Native education, mainly the payment of salaries of approved teachers and instructors. The Government also assisted with capitation and maintenance grants, and the balance was supplied by the L.M.S which also paid the salaries of the Principal, Theological Tutor and Lady Principal, who are missionaries of the Society. One can realise that this does not leave much for continued development.

New Departments develop. Yet in 1920 the foundation stone of the new Normal School block was laid by Dr. Viljoen, Superintendent-General of Education in the Cape Province, and the school was graded as a Training School, separating it from the Elementary School. In 1925 tanning and bootmaking were added to the Boys' Industrial School. In 1926 the Secondary School was begun, with Junior Certificate of the Cape Education Department standards. In 1928 spinning and weaving for girls was started as an experiment, and has continued.

The Arthington Memorial Church. The buildings are of stone or of brick, the stone being quarried on the farm and proving more durable than other materials, sometimes stone replacing other materials. In 1925 a church was started and in 1933 it was officially opened. The Arthington Memorial Church with a seating capacity of nearly five hundred, is used daily. Thus corporate worship is an important part of the work, even using their own semi-liturgical prayer-book.

Another change of Leadership. At the end of 1945 A. J. Haile left Tiger Kloof after thirty-one years as principal, to take up the post of Secretary-treasurer of the Mission, and reside at Hope Fountain. His place was taken by the Rev. Aubrey D. Lewis, who still holds that post.

Boys' Industrial School. Some of the departments of the Boys' Industrial School were nearly closed down at various times, but the work has been maintained by cutting down on expenses in other directions. In 1952 the following departments were in action: carpentry, masonry, leatherwork, tannery, tailoring, manual training.

Many Activities pursued. The Institution has developed into a village with all facilities: Post Office, Canteen, Electricity, Sports, Entertainments, Debating Society, Girl Guides, and its own Magazine. The staff consists of both Europeans and Africans, about half of each, working together as one team, assisting one another where possible and setting an example to the students in interracial co-operation.

Conclusion. Of course things have not always moved smoothly inside the Institution. Outside influences have left their mark. The December 1952 Magazine reflects the way the world appears to be discarding courtesy and consideration. Articles appeared on "Smoking,"

"Borrowing," and "Redress—Tiger Kloof's Good Name Waning." But there are so many disturbing influences in South Africa at the moment that this Institution is still like an oasis in the desert.

The aims of the Institution have been kept to the fore, and to a certain extent they have been successfully followed, yet it has not been possible to give as much responsibility as Moffat visualised. Disappointments have come, even where least expected or where most harmful. But the work has continued despite these discouragements.

1954 marked the Jubilee. I hope it also marked a new revival in interest and progress in the things that really matter in life. There is prospect of a grim struggle ahead; we appear to be on the edge of a volcano, yet this need not lead to an explosion. Union politics will have an influence on the future of this Institution, but the trends may only develop slowly. Will this accelerate the formation of a "Native Church," or will the work still be dependent on European guidance? Which is the better? We hope the answer is found in a successful extension of the work.

(We understand that the service of this admirable Institution will be brought to an end, at any rate at its present site, in a few years time as it is situated in a so-called 'white' area.

—Edd.)

Sursum Corda

"And as he was leaving Jericho with his disciples and a great multitude, Bartimaeus, a blind beggar, was sitting by the roadside. And when he heard that it was Jesus of Nazareth, he began to cry out and say, 'Jesus, Son of David, have mercy on me.'" Mark 10, v. 46.

IT is an impressive sight to see a man for the first time coming into the presence of Christ. I should like to say a little about the meeting of Bartimaeus with Jesus Christ.

First then, how did they meet? "And as Jesus went out from Jericho a blind beggar was sitting by the wayside." We do not know whether Bartimaeus was there in expectation of the passing of Jesus. He may have heard overnight in the city that, Jesus, the great healer would be passing by the Jerusalem road next day; and he may have stationed himself where he did, in expectation of something happening. If so we are not surprised at the sequel. For Jesus was very quick to see any desire to come into contact with himself, for example Zacchaeus on the tree—or the woman with the issue of blood and her faint tentative touch. "If I can but touch the hem of his garment." Jesus stopped "Who touched me?". It was he himself who uttered the great spiritual truth, "for he that seeketh findeth." Come with expectation and by that very fact an affinity is set up between Christ and yourself. He is

quick to note the first symptoms of even a rudimentary faith. "He went forth and Bartimaeus a blind beggar was sitting by the way side."

But it is as probable that Bartimaeus had just gone out to his usual stance without any expectation that anything special would happen, and though God loves and honours expectancy, it is yet a gracious fact in God's dealings with us that men are often apprehended by Christ, quite unexpectedly. Christ often draws near to those who least expect it, for example Augustine had no expectation or desire to become a Christian when he left Carthage for Rome. His motives were purely prudential, because his students at Carthage were turbulent and because a more profitable field was promised in Rome. Yet through Bishop Ambrose of Milan Christ drew near to him and made him a captive. Bartimaeus was sitting by the way side, probably idly when Christ passed along. What if he should pass near us today. "I was ready" says God "to be found by those who did not seek me."

How did blind Bartimaeus become aware that Jesus was so near. We read that Jesus was accompanied by a big crowd. And the hum of the voices and the shuffling of the feet told Bartimaeus that something special was happening. Bartimaeus was blind but his ears were sharp and he could use them to some purpose. God reveals himself to men in many ways and varies his approach and appeal to

their power of responding. It would have been useless to say to Bartimaeus, "Behold the Lamb of God," for he was blind, but his ears were sensitive and could detect the unusual, and God made use of them. God entered the life of Bartimaeus not by eye gate but by ear gate. There is an unrecorded saying of our Lord which says "by whatever way a man comes to me on that way will I meet him."

"And when he heard it was Jesus, he cried out." We note this also to the credit of Bartimaeus—that where his own faculties were defective, he accepted the testimony of others so far as to make personal trial for himself. He had never seen Jesus of Nazareth perform one of his healing acts: he could not see whether Jesus was actually present in the crowd; but he accepted the word of those who were better qualified to judge than himself. He acted on their information till he had the witness in himself. And that is quite sufficient to start from in your search for the evidence of experience. It is not necessary to wait for an explanation of all the Christian verities, before consenting to live under the power and direction of the Christian faith. Bartimaeus could not see for himself. Suppose he had doubted what he heard and hesitated to act, and allowed Jesus to pass by? Jesus was on his last journey to Jerusalem. Bartimaeus would not have another chance. But he believed the testimony of those who could see and kept on calling "Son of David, have mercy on me."

Have mercy on me. He began his search in the right way—by crying for mercy. Bengel called this the very marrow of prayer. The cry for mercy. He does not appeal to the fairness of Christ, or point out that others have been healed and that he is as deserving as they. His own dire necessity oppresses him; he feels he is in the presence of one who can help him and therefore cries out for mercy; he appeals to the grace of Christ only. The marrow of all prayer. Some of us have travelled far and know something perhaps of the heat of the day and the sweat of toil, but we have still to confess that we are unprofitable servants, that what we need is mercy.

Jesus heard his cry and his request, but He had something to do before he granted the request. Mercy is a rather wide term; it can cover much or nothing. Vagueness is no use in the presence of Christ and he makes us particularise and give edge and definition to our requests. You have called for mercy, but what exactly does this mean? It is easy to use general terms in our prayers—Lord we have gone astray like lost sheep: we have all come short: we are all miserable sinners. Yes, but do we want to get rid of our misery? Well, tell what you did and call it by its name. You cried for mercy, what do you want? Lord that I might receive my sight: just the one thing but it was everything.

And immediately he received his sight and followed

Jesus. He began to follow. We leave Bartimaeus in a very promising attitude following Jesus. There is no truer picture of the Christian life than this—a following after Jesus—a following on to know the Lord. Bartimaeus began to follow Jesus and let us hope he kept on following. Faber said "When all is known the life of many a saint will be found to be nothing but an entanglement of generous beginnings." Bartimaeus began to follow Jesus. Have we begun and are we keeping on?

The late Rev. J. A. Davidson.

DISTINCTION FOR AFRICAN AUTHOR

THE Margaret Wrong Silver Medal, which has hitherto been offered for manuscript works in European languages by African authors, was offered in 1954 for a published book in an East African language.

The medal has been awarded to Mr. M. B. Nsimbi of Kampala, Uganda, for his book *Waggumbulizi*, written in Luganda and published in 1952 by Messrs. Longmans, Green & Co., Ltd., London, for the East African Literature Bureau, Nairobi.

The Margaret Wrong Memorial Fund was instituted by her many friends in Africa, Europe and North America to commemorate her work in and for Africa and to further the cause which had been a central interest in her life, namely, the encouragement of African writers and the building up of an African literature.

Mr. Nsimbi's book, which is the fruit of many years' study and original research, is notable for its distinguished literary style no less than its sound scholarship. In the opinion of those well qualified to judge it represents an achievement of a high order in the field of East African literature.

The Margaret Wrong Medal is to be presented to Mr. Nsimbi before his departure for the U.K., to carry out a year's study at a British University.

The Margaret Wrong Memorial Committee, in offering its sincere congratulations to Mr. Nsimbi, hopes that this award will be an encouragement to him and to other African authors throughout the continent, and will contribute to the establishment of a worthy literary tradition in Africa. The Committee is happy also to acknowledge the valuable assistance it has received from the Literature Bureaux in the various territories who have given publicity to the competitions and advice concerning the awards. African authors owe much to these Bureaux for their work in stimulating the production and sponsoring the publication of original writing and translations in African language.

The Margaret Wrong Medal is offered in 1955 for a published work in a *West African* language and in 1956 for a published work in a language of *Central Africa*.

Retirement of Principal C. P. Dent

At a meeting of the Governing Council of Fort Hare University College on 30th August, Principal Dent intimated his desire to retire on the grounds of ill-health. The Council accepted this with much regret and resolved as follows:

THE Governing Council resolved to put on record its deep regret that Professor C. P. Dent had felt compelled to request that he be permitted to retire from the office of Principal on grounds of illhealth. While receiving this request with the greatest regret, the Council felt, in view of the state of the Principal's health, that it had no option but to grant his request. The Council at the same time expressed the hope that, if health permitted, Professor Dent would continue in office until the end of the year.

Professor Dent's elevation to the Principalship in April 1949 was a fitting recognition of outstanding service. In 1920 Mr. Dent was selected for the post of lecturer in Physics and Chemistry in the College, which was then in its infancy. He then asked that his taking up duty might be deferred, as he wished to follow a course for the M.Sc. degree. This he obtained in the first class at the end of 1921. In 1934 he became head of the separate Chemistry Department, and in 1942 he became Professor of Chemistry. Thus for twenty-seven years, before becoming Principal, he had seen the Science Departments develop from small beginnings, and in that development he had played a notable part, and had fulfilled the words of one of the most distinguished Professors of Chemistry in South Africa who had said of him, "He has a first-class brain and a critical capacity of the highest order."

In the general life of Fort Hare Professor Dent played an outstanding part. From 1943 he was elected year after year Vice-Chairman of Senate. This involved acting as Principal during any absence of Dr. Kerr, and he acted in this capacity in the nine months following Dr. Kerr's retirement. Throughout his career also he did great work for sport and for the Student Christian Association.

On becoming Principal, Professor Dent recognised that the College was on the eve of great development, and into that development he threw himself with vigour. During his term of Principalship Fort Hare was severed from the University of South Africa and affiliated to Rhodes University, and the College was recognised to have the full status of a University College. Although, thanks to excellent cooperation between the staffs of Rhodes and Fort Hare, changes were effected with remarkable smoothness, the necessary negotiations and adjustments demanded executive ability on the part of Professor Dent, which he proved himself to possess.

It is difficult to do justice in a brief minute to what Professor Dent achieved in College development within a few years. The Development Committee, whose labours he guided, brought various schemes to fruition, or paved

the way for their inauguration. In the early years of his Principalship, Fort Hare, as throughout all its previous career, was hampered by inadequate financial provision for its needs. Thanks to the Principal's advocacy and the subsequent recommendations of the Holloway Commission, the last three years have witnessed great financial gains, of which Principal Dent has taken full advantage. During recent years, there was established the Jabavu Secondary School, which the Principal has regarded as the laboratory of the Education Department of the College. In regard to numbers of students, in 1952 the enrolment reached the highest ever known, over 80 qualified applicants having to be refused admission.

The recent Commission of Enquiry has referred to the need for housing. This need was early grasped and provision made for staff to be aided to build or acquire houses, while, since the College has been more adequately financed, nine new houses have been built in the last three years. Another need envisaged was that of a Department of Music. Arrangements for the inauguration of such a Department are practically complete. Work has also been done towards the provision of increased library facilities, and towards the opening of Departments of Economics and Commerce. The personnel of almost every Department has been strengthened, various new professorships have been established, and there has been a notable strengthening of the Administration Department. These are all remarkable achievements for so brief a time.

The years of Professor Dent's Principalship have witnessed increasing tension in race relations in South Africa. This fact has greatly affected the life of Fort Hare, which is regarded by many of the African intelligentsia as the spearhead of African advancement. The Defiance of Unjust Laws Campaign of 1952, the work and even the antagonisms of African political bodies, and other developments in the political field have all had an influence in making Fort Hare in some respects a storm-centre. When Professor Dent took the charge of Fort Hare, it was publicly declared to him, "This is no sinecure to which you have been called, but one of the heaviest tasks in the Union." These words now assume a prophetic character, but few could have realised how stormy the years were to be. The burden of these years has told on Professor Dent's health, as it would have told on almost any man.

Through all circumstances Professor Dent has shown the qualities that have been characteristic of him throughout his career of effort for African advancement. He has displayed the courage, kindness, accessibility, devotion to

duty, honesty of purpose and expression, and fidelity to the spiritual ideals of Fort Hare and its founders that have become indelibly associated in men's thoughts of him. The College and its students have been his whole life. For these qualities and all he has done for the College, the Council records its grateful appreciation and its profound regret that he now finds himself unable to continue his work for Fort Hare.

The Council also place on record its deep appreciation of all that Mrs. Dent has done for the College and its interests; her devotion, and her unobtrusive assistance to her husband, have been great assets in the life of Fort Hare.

The Council prays that in the providence of God a sphere of less tension, of much peace, and with abounding tokens of gratitude, may open before them both.

New Books

Conscience in the New Testament, C. A. Pierce. (Studies in Biblical Theology No. 15. S.C.M. Press. 8/6),

This is not, of course, a popular book but it is a fascinating and valuable excursus for the student both of the Bible and of Moral Theology and also for all who exercise in their ministry a pastoral office. The basis of the thesis is that the word "conscience" in the New Testament has a purely Greek back-ground. It is not, we might say, like "logos", patient of both Greek and Hebrew interpretation. It almost always means the *guilty* conscience which "comes into operation on commission of a bad act." Into the New Testament "conscience" was introduced "under pressure from Corinth as bound up with a controversial issue" (p. 66). For the New Testament "conscience" is the internal counterpart and complement of the Wrath of God. "It is of God in that it is the reaction of man's nature as created... against moral transgressions." Plutarch's ulcer (p. 47) or the judge, the prosecutor.

A detailed consideration is given to every occurrence of the word "conscience" in the New Testament and it is interesting to note that in each of the three passages where the author rejects "conscience" as being mis-translation (2 Cor. iv. 2, v. 11, 1 Peter ii. 19) Mgr. Knox in his translation avoids the word. Paraphrasing 1 Cor. iv. 4, "wherein the notion of any man's conscience adequately judging himself, let alone another, is emphatically and scornfully rejected by St. Paul" (p. 78) the author writes: "This conscience, he (i.e. St. Paul) says, that you are throwing in my face—I grant you that it has its uses. It's no good, however, telling me that your conscience is clear. Mine is clear too but that is not enough." (p. 65) and adds "this is the first recorded occasion in Christian History... when disruptive forces within the Church have made a battle-cry of conscience." So the author calls in question, though he does not jettison outright, that Papal dictum which wins so much Protestant applause, *conscientia semper sequenda*.

From the evidence the author himself adduces it may be laid to his charge that he overlooks or plays down the significance of the Pauline development of the idea of conscience. To conclude as he does that St Paul "leaves conscience very much as he found it" (p. 99) hardly seems to

square with the evidence he has himself provided. If conscience is indeed for St. Paul "the whole man in reaction against acts that transgress the limits of his created nature" (p. 81) then obviously conscience cannot long continue to function only in relation to the guilty past and the argument should surely run that St. Paul takes the Greek word "conscience" from common speech, a word which at that time, to put it in the language of later Moral Theology, is restricted in its meaning to the "consequent conscience", and that in its adverse judgments only, and taking it and using it in this sense begins also in 1 Cor. viii. 7, Rom. ii. 15, and 2 Cor. i. 12 to transform it into something which comes nearer to and points the way to Aquinas' definition of conscience as "the mind of man when it is passing moral or ethical judgments." If due weight is given to the Pauline use of the word in these three texts then it is less certain that the writer of the Epistle to the Hebrews "understood conscience and appreciated it far more than Paul." (p. 100). But the study made of Hebrew remains illuminating and this point is a matter of emphasis only and does not detract from the value of the main argument of the book.

There are important discussions on conscience and the "weak brother" (chapter viii) and on conscience and faith (chapter x). There are also important but all too brief considerations of Rom. xiii and the duty of civil obedience (pp. 70f), of the distinction between St. John's "sin" and "sin unto death" in the light of the Epistle to the Hebrews (pp. 109f.), and of Rom. ii and "natural law" (pp. 85f).

The final chapter on "Conscience and the Church" deserves special attention. It ends by stressing the need for the "learned director of souls."

Two complaints: The book is marred by the author's use of irritating symbols (PTI—Philosophic-Technical-Indifferent (ethically), MPG—Moral, positively good, MBA—Moral, bad, absolute, etc.) Though it would doubtless have had to be a longer book without them it need not have lost in cogency and would have been less tantalising. It is also marred by the publishers' printing of the dashes before the many parentheses as though they were hyphens, distracting to the reader who, at first sight, sees the last word before and the first word of each paren-

thesis as a double-barrelled word.

But criticism should not deter the reader. This is a thoroughly worth-while study. —N.B.

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A History of Worship in the Church of Scotland by William D. Maxwell, T.D., Ph.D., D.D. (O.U.P. pp. 185 Index and price 15/-) consists of six chapters lucidly written and with many footnotes and references. The format is excellent.

The author speaks of his task as "not easy to accomplish" and it certainly may be doubted whether one, even so well equipped as he is, could really succeed in providing *multum in parvo* on such a subject. He is a prominent member of the Church Service Society but it is regrettable that he has not mentioned the existence of the National Church Association which holds different views about worship from many of those favoured by the C.S.S. This must be remembered in connection with his statement that the liturgical movement in the C. of S. is "largely devoid of controversy both within itself and in the Church" (p. 184). The first chapter on The Early Worship of Celts and Scots begins with the mention of Ninian but strangely omits to mention the leading C. of S. authority on the subject, namely the late Rev. A. Black Scott, D.D. who in such important works as "The Rise and Relations of the C. of S." and "The Pictish Nation" etc. has effectively challenged and dispelled numerous popular and erroneous notions on this subject. The second chapter on Medieval Worship appears rather to understate the decline which preceded the Reformation. The author has correctly interpreted the words *nescio quo ritu barbaro* applied by Queen Margaret to the Celtic Church's worship (cf. Scott—Pictish Nation, p. 513). Moore (a R.C. writer) has admitted that the Celtic Church was nonhierarchical. The third chapter on The Reformation of Worship is much too brief for so large a theme. Difference both as to the facts and as to the interpretation of admitted facts must be recognised more fully than is the case here. For example, the author rejects M'Crie's view of Knox's B.C.O. but ignores the clear words of the Preface which *inter alia* says "we rather show the way to the ignorant than prescribe order to the learned, that cannot be amended." The fourth chapter on Worship and the Covenants seems to be based on the idea that Laud's statements about the 1637 Liturgy can be accepted at their face value. A perusal of the Very Rev. Professor Hugh Watt's "Recalling the Covenants" (pp. 48f) will give a very different impression. The fifth chapter on Worship after the Restoration will arouse most controversy. The author appears to agree very largely with Henry Grey Graham's views whereas it has been said that Graham "had an unfair bias against evangelical religion" (J. R. Fleming—The C. of S. 1875-1929, p. 256) and that his book displays

"antipathy to Calvinism, the Covenanters, the Praying Society people and the Evangelicals" (Hay Fleming: Critical Reviews, p. 443) The sixth chapter on The Renaissance of Worship deals with the need for reform of worship before, at and after the time of the formation of the C.S.S. in 1859. Today the position illustrates the truth of the dictum that extremes lead to extremes. Some ministers in the C. of S. are manifesting an attitude to worship which is quasi-priestly and pro-liturgical and they obviously resent criticism of their extreme views. It is an open question whether further changes in worship or the attempt to introduce Episcopacy into the C. of S. will precipitate another Disruption. This book should be read with critical discrimination by members of other Presbyterian Churches. For example, no mention is made of exegetical, historical and spiritual reasons for the less frequent observance of the Lord's Supper still preferred by the C. of S. The book, however, should be read by all serious students of the subject. —THOMAS M. DONN.

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New Testament Theology by Ethelbert Stauffer (S.C.M. Press 25/-).

This work, translated by the Principal of Mansfield College to whom a debt of gratitude is due for introducing it to English readers, is Continental Theology with a difference. While the author does not neglect or in any way play down the centrality of soteriology his emphasis is that "Theology is doxology" and that the "Way of the Son of Man stretches from the beginning to the end of time" (p. 27), "to the Greeks history is only one phenomenon within the cosmos...for Christianity the cosmos is only one phenomenon within history." (p. 76). The difference is in part due to the setting in which the author perceives the New Testament—particularly its relationship to the Apocryphal and Apocalyptic writings and its explication by the early Patristic writers: "the New Testament writers are rooted as far as their exegetical and theological thought forms go, in a living tradition which comes to them from the old Testament via the apocryphal literature down to the apocalyptic national writings of their own time" (p. 20). "The world of apocalyptic ideas is the one in which the New Testament writers were really at home" (p. 21). This does not mean a harking back to the Eschatological school of Schweitzer for "the Way of The Lord" is seen as "doxological, antagonistic, soteriological." Doxological, for the life of Jesus is an acted doxology, He reveals and accomplishes the glory of God. Antagonistic—to the devil. The Way of the Lord goes through catastrophe to victory. The language is not always happy, "doxological" is an unpleasant word and "accomplishing the glory of God" is a questionable idea, but the theological balance is sound.

The book consists of sixty-six short chapters covering a

fairly comprehensive survey of New Testament themes and again and again the author says something which is really thought provoking. The book is well documented by notes and appendices which comprise a third of the book. Obviously there cannot be in one volume any exhaustive treatment of the many themes brought under review. Perhaps the most serious omission is that of any considerable treatment of the theme "in Christ" which may claim to be the dominating Pauline theme and which is here practically ignored in spite of the fact that it is germane to many of the themes the author does discuss, and its neglect leads him to some surprising and inconsistent judgments. For example, he reduces the dictum "if any man is in Christ he is a new creature" to a mere "counts as a new creation" when in fact much in his thesis indicates that the statement must mean much more than that. Again in the chapter "How the Early Church describes herself" he speaks of the Church as the body of Christ and says: "it was Ignatius who first made the traditional picture a completely Christian thing: the fate of the head must be the fate of the members as well" (p. 156). That it was left to Ignatius to perceive this is in flat contradiction to what the author himself says about St. Paul in his fascinating chapter on "The Martyr Church" and hardly squares with the passage earlier in the book in which he says "Suffering is no longer our fate, it is our office." (p. 152). Again the author is hardly consistent when he says (p. 170) "The obedience of faith has nothing at all to do with subjecting the human intellect to some dogmatic formula." Yet later says (pp. 235, 236) "The liveliest and most original species of theological speech in early Christianity was missionary preaching. But even this mode of proclamation was tied to a dogmatic centre, to the *kerygma* which stated the decisive acts of our salvation in stabilised concepts and sentences." and again (p. 255) "The so-called history of religion in Primitive Christianity is a history of theology from its beginning, from the self-interpretation of Jesus."

From time to time there crops up a fascinating synthesis of what in the popular use of the words are opposed Catholic and Protestant conceptions, so that he will often shock and sometimes outrage sensibilities. But whether one agrees with him or not the author provides food for thought and always says something which deserves examination. He is disposed not to dismiss without serious consideration Petrine claims (p. 40 f.) and he accepts unity of authorship of the Johannine corpus (pp. 41, 42) seeing the Apostle John as its inspiration if not its author. The exegesis of 1 Cor. iv. 13 deserves attention and suggests how seriously and theologically the theme of "the fellowship of his sufferings" should be taken (p. 188 and note 633.)

It is a pity that in an otherwise well-annotated book the

list of New Testament references is confined to those in the main text, and does not cover additional references in the notes. A similar index of Old Testament and Apocrypha references would also have enhanced the value of the book. Your reviewer has not had time to check many references but one or two mistakes have been spotted: p. 134, Psalm 67. 19 appears to refer to Psalm 67. 18(LXX), 68, 18 (English versions) and p. 274 Note 223 Wisdom 13. 11 should apparently read Wisdom 13, 6-9.

This remains a book to possess and to ponder on. The publishers recommend it as an "ideal handbook for the student of theology and for all who wish to have a comprehensive and sound guide to their study of the New Testament." Well, enough has been said to indicate that opinions will differ as to how sound the book is, but the student who uses this as an introduction will certainly find that he is provided with lines of thought to follow up and material to delve into. He will also be saved from a one-sided emphasis on one or two of the many New Testament themes. The author makes it clear that there is more in the New Testament than meets the eye and that its meaning cannot be exhausted in any catch-word summary—the last words of the chapter on "Faith" read: "Thus the language of Revelation is a necessary warning against the prodigality with which the idea of faith is used." (p. 172). A stimulating study.

—N.B.

LOVEDALE AND FORT HARE NEWS

The Education Department's Xhosa Committee met in Umtata during August. The meetings were attended by Mr. B. B. Mdledle, Rev. J. J. R. Jolobe and Dr. Shepherd from Lovedale.

The Annual General Meeting of the South African Health Society met in Lovedale on Friday evening at 8 p.m. The chair was taken by Rev. G. O. Lloyd. Dr. Drewe, President of the Society, gave a challenging and inspiring address on "Preventive Medicine and the African" to an appreciative audience.

Mr. G. Hewana, a former student of Lovedale has been appointed to the staff of the Practising School.

Bantu Sunday School Convention

"The 16th National Bantu Sunday School Convention of the South African National Sunday School Association, which is open to African Sunday School workers of all denominations and all others interested, will be held by kind invitation of the African Section of the Port Elizabeth and District Sunday School Union, New Brighton, Port Elizabeth, from the 15th to the 18th December, 1955." For all particulars apply to: General Secretary, S.A. National Sunday School Association, P.O. Box 17, Port Elizabeth.